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ANIMADVERSIONS
ON A
PETITION

Delivered to the Honourable
House of

PARLIAMENT,

By several of the Godly party
in the County of *Salop*,

In vindication of the present
Government of the Common-
wealth, the prudent Conduct of
the Army, and the Liberties
of the People.

By R. F.

Printed in the Year,
1653;

DAVIDSON

1871

1872

1873

1874

1875

1876

1877

1878

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1880



To the Supreme Authority of this Commonwealth of *England*, The Honourable Court of Parliament now sitting,

The humble Petition of several of the Godly party in the County of Salop,

Sheweth.

THat we cannot omit the acknowledgment of all those various Providences God hath made his people in this Nation partakers of, in owning our Armies, and making them both formidable to, and victorious over, our Enemies at Sea and Land; in staining the glory of the proud, degrading unprofitable men from
A 2 their

their stations, and planting you in
their room, whose beginnings begin
to revive our hopes, That our Lord
Jesus Christ will yet have in *En-
gland* men executing judgement,
and speaking the truth. Certainly if
you go on, we doubt not but the
children that are to be born will
have cause to call you blessed, as the
repairers of our Breaches, the re-
storers of paths to dwell in, and you
will render your selves of more
worth and value than thousands
so that your precedency of Honour
and Grace, will transcend your pre-
decessors; and in all probability
God will establish you as so many
Luminaries in your stations, to shine
more and more unto the day of our
deliverance. In hopes whereof, and
also of your real inclinations to
hearken to the desires of the mee-
nest Saint, and of those that wish
well to Truth & Peace, amongst the
other large endeavours of others
we have taken the liberty of presen-
ting the small mite of our Propo-
sals (which we hope will be looked
at

at) amongst the thousand of *Israel*.

1. That as God hath trusted you in a special manner with the guarding of the Truth and Gospel; you will have a special eye to the propagation thereof. And because there are many idle, ignorant, scandalous, & malignant Ministers permitted, that endeavour the subversion thereof, as appears to many of the dear Saints of Christ, to the great grief of their spirit; We humbly desire that some speedy course may be taken for the ejection of such men, and the settling of those that are fit and faithful for so great a work; and that those may not be suffered as Preachers thereof, who hate to see it prosper, and stand like the Red Dragon ready to devour the child Grace as soon as born.

2. That notwithstanding the sufferings of many of the People, and the great deliverances vouchsafed them, yet they scarcely know them, as by the effects of them, in any encouragement they have yet received, more than the most noto-

rious and bitterest of your Enemies :
It is proposed, that you will have a
special regard to your friends above
your enemies. Had the late King
prevailed, his friends had received
large rewards, as appears by his
own Engagements, you and yours
threatned with total destruction :
Oh then why should you not coun-
tenance your friends as well as your
enemies theirs? we hope you will
not tread in the paths of your pre-
decessors to reward evil for good ;
but will give the right child to the
right mother, and suffer those now to
rejoyce with you, who have former-
ly mourned with you, and will still
(while you are for God) live and
die with you.

3 Because we hear many Souldi-
ers complain, who have ventured
their lives from the beginning, and
want imployment since their willing
submission to former commands of
Disbanding; we humbly propose,
That a deep inspection may be made
in your Army, for the ejection of
those that would not be listed for
you

you so long as they could find an Army with which to fight against you, and the number may be made up again by those who have been your constant friends.

4. That whereas many men by their fawning flatteries lie at your doors out of sinister ends, to beg for places, we desire that none may be admitted to any place of trust, either in the Army or Commonwealth, but such as are known to you for men of fidelity and integrity or else commended to you by the Certificate of five or six of your Friends, that so things may be carried on more by the publick spirit of the Saints, than the private spirit of any whatsoever.

5. That whereas we hear many of our Nation saying to you, as the children of *Israel* to *Rehoboam*, take away our burthens, take away our taxations; we further propose, That the burthen of Contribution may be laid upon those who have been the grand Incendiaries and Contrivers of the War (we mean the Cavaliers)

it being unjust (as we humbly conceive) that they should cut out the work, and we bear the burthen, they double the tale of Brick, and we do the Task : O let the right child have the right Mother, it will make them more willing to sit still,

6. That whereas many take liberty of keeping Wakes, setting up Morice Dances, and other prophane Sports, against which there is no particular Law; we humbly desire some positive Rules may be framed for suppressing thereof.

7. In regard it is generally observed, that the foul Sins of Adultery and Fornication are too frequently unpunished, more than before the day of our deliverance, for which our Enemies reproach us, sith the Act only limits the punishment to the testimony of two Witnesses; that a mock may not be made of such foul sins, We desire a way may be found, and some special Law-instituted for the punishment thereof.

8. That in regard of the freedom
given

given to Saints in their several Churches and meetings on the Lords day, is abused, so that Papists and other prophane persons take liberty of contemning the Sabbath, and publick Ordinances, and spend the day vainly and idly in their houses, or else walking in the Fields; we propose, That some special course may be taken of restraint, that the freedom of the Saints may not be turned to the prophanation of the Lords Day.

9. That the Excize may be taken away in the oppressive manner of farming it, that poor people may not be bought and sold in this Nation, as too frequently they are, and some raise vast estates by the bargain.

10. That the poor which daily swarm in *England*, both in City and Country, begging in the Highways, and at our houses, to the great dishonour and prejudice of the Nation, may in some due way be provided for, and not suffered to wander as Vagabonds upon the face of the earth.

*And your Petitioners
shall pray, &c.*

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Animadversions ON THE PETITION,



Here is nothing more specious than the name of *Reformation*, and nothing leis, than the thing it self (I mean that which the vulgar magnifie, and cry up so much) the disease of mens minds, rather than of the Times, untill their *Imagination* fools them into a real malady, and never lets them recover af-

afterwards; the Itch of Good Times, and the Ulcer of Ill; most pernicious to Kingdoms and Commonwealths, as alwayes Enemy to present Government: Every one who would trouble the State, taking it for their pretext, till getting into highest place, and looking on things at neerer distance, they see the Impossibility of Reforming them; when casting away all care and hope of it, the next take up that pretext which they have quitted, and with as great privat heat, and as little for the publique good, never leave putting for it, till they have obtain'd the others place: whence it consequently follows that but open this Gate once of Reformation (which their shoving and justling never suffers to close again) and you Introduce by it, nothing but disorder and

confusion. I grant you yet, it
 hath done great things in the
 World, but undone greater;
 and some good, but far more
 harm and mischief; these bu-
 sie Reformers seeing somewhat
 or other which they would a-
 mend, but not a hundred others
 which they marr in mending it;
 whence the Wise, when they see
 things amisse, measure their En-
 terprises by the possibility, and
 utility of amending them,
 which when they find wanting,
 they pity the Condition of poor
Humanity, that hath nothing so
 absolutely good, as to be whol-
 ly exempt from *fault* and *blame*,
 rather than vex and torment her
 for it, by *tampering* so long to
 mend it, till they marr it quite.
 Of which over-busie, *folly* the
English Nation in particular are
 Tax'd; it having pass'd almost
 into Proverb, That your *Eng-
lish*-

lish-man never knows when things are well.

And such *Reformers* as these they were, who lately represented this Petition unto the *Honorable House of Parliament*, under the name of the County of *Salop*, though their restriction to *several of the* Godly party there, sufficiently acquits the County, and declares them to be such as one pleasantly describes,

A sort of hot-headed, half-witted Fellows, who in the vehemency of their zeal have more harm'd and mischief'd Christian Religion, than Turk, Jew, or Infidel ever did, and have more texts of Scripture for it too, than the other out of the Talmude, or Alcoran; who have found out a new way under the name of the Lord, to abolish the memory of Jesus Christ, and of that of Godlinesse, all Christianity; being the worst sort of Affectation, affecting

nothing but what is contrary and averse to all good manners, and education. who are more familiar with the Lord, than to stand upon Ceremonies with him, and approach him with far lesse Reverence than a Serving-man does his Master, or a Clown his Landlord : so hating the name of Gentleman, as they cann't indure God should be serv'd like one, and so abhorring the name of Church, as they wage war with the very stones of it (like cowardly Currs, who bite the stones, when they cannot harin the persons) confounding by it all things, sacred, and profane : Mean time, any place serves them to Preach in, as any place, indeed, is good enough for their Preaching, who teach nothing but Sedition, and Infatuation : so as whilst others people Heaven with their Preaching, these people Bedlam. Mean while they wave the Evangelists, and flie to the explica-

tion of the Prophets, the Letter to
hide their Ignorance, (since they all
are almost Ignorant alike) like him,
who when he could not run, challen-
ged an excellent Footman to flie
with him. Men indulgent only to
their own Vices, but most rigid to
those of other men; who call themselves
pure, like him, who being all over
depled, brag'd, He had never a
spot on him; and thanking God,
with the Pharisee, for not being like
other men: it being the truest word
they ever said in their lives; for
they are worse than they.

And now let us see whether
this Character fits not our Peti-
tioners, as well as if it had been
made for them, by conferring
their *Petitions* with these *Anti-*
imadversions of ours.

And first, to say nothing of
their *Preface*, nor their Goodly
style, all stuff'd and interlarded
with Scripture phrase, so sense-
lessly

lessly alleg'd, as I will not say
 their reading of the *Scripture*
 seems to make them mad, but
 certainly this I dare affirm, that
 those who read it lesse, write far
 better, and more sense than
 they, and would never have said
 the *paths to dwell in*, (as they do)
 but rather the *paths to walk in*, ac-
 cording to the more proper me-
 taphore; so abusing every where
 the *Scripture* stile, as *Pistols*
 phrase in the play, *He hears with*
ears, would no more seem to *Sir*
Hugh superfluous, and absurd:
 But they are those dear *Saints* of
Jesus Christ. (as they speak
 of) and therefore have the
 liberty of profaning the *Scripture*
 on every occasion; but
 for their sanctity, believe it
 who lists for me, for my part;
 I believe none to be lesse *Saints*;
 than those who call themselves
 so the most; and give me the
 B dead;

dead, and take the *living* he that will : so it shall alwayes be in my *Letanie*, to deliver me from the *Devil* in an *Angels* shape, and I'll deliver my self from the *Devil* in his own shape well enough.

But let us come to their Petitions, and in the first four we shall observe a vehement desire they have, That none but they should be admitted to the charge of the *Ministry*, of the Command of the *Army*, of the Government of the *Commonwealth*, and finally, to the distribution of all other Preferments and Rewards ; they seeming much troubled that they are not conferr'd upon them : and troubled still may they be, rather than we should ever be troubled with them. By which, we may perceive them to be some discarded party, casheer'd from

from the Army for their cowardice, and want of discipline; some rejected, and excluded from the Government of the Commonwealth, for their want of *Talent*, and *non-sufficiency*; and finally, some refuse stuff, and out-casts of the Ministry, for their *turbulency*, and *non-conformity*; people of no parts, nor merit at all; else 't were to tax the *State*, and the wisdom, and prudent Conduct of the *General* and *Officers*, for not admitting them to Charge and Inemployment. Such *rash* and *stupid* fellows, and such *Poltrons* and *Cowards* withall, as, should I give the *right child to the right mother*, which they urge more than once, I could shew how they never yet had the management of affairs, but that they brought them to ruine & *destruction*; nor ever fought, but either they

were beaten, or ran-away; which being so, far be it from the Commonwealth to have such to reform and govern it, who are hardly fit to govern a Cobblers, or a Botchers shop; and far be the *Omen* from our ever-victorious and conquering Army, to have such as these mens Fortunes joyn'd with theirs, or to be mix'd with those, who deserve not to be named the same day a brave spirit, and valiant man is mentioned: No, *live* the Commonwealth, and flourish the Army still, and it shall never shame nor repent us of our change of Government, so long as such as these come not to govern it, Men of so narrow, & so Ignoble minds, as nothing great and generous ever entred into their breasts; for so 'twould be a degree below servitude, nothing making servitude more intolerable

(II)

nable, than the Ignobility of the Master; and those who can suffer such as these to command over them, deserve worse. And for the Government of the Church, we had done nothing, (or rather too much) to have shaken off the yolk of *Rome*, and *Lambeth*, to submit our necks at last to the *Kirk* Government of a sort of *Banbury-men*, of *John of Leydens* and *Knipperdollings*, who would govern us just as they did the Town of *Munster*, till with their fine spirit, and Revelations, they had brought all to confusion and destruction, as they did there, and tyrannize over us a hundred times worse than the others did : who, since they urge their merit , (lest we should seem to grant them nothing) let us accord them this, that they were the first Authors of the change of Government, tis true,

but not of *this*, nor *that*, they being ever Enemies of the present Government, and as they were formerly of the *Kingdom*, so will they be now of the *Commonwealth*; unlessse they may have the *Government* of it themselves, as they sufficiently declare by that exception, and clause of theirs, (in the end of their second petition) That *whilst they are for God*, (that is, *for them*, according to their own Interpretation) they *will live and dye with them*, (and not otherwise;) a restriction, which had it issued from the pen of any *Papist*, or *Protestant*, they had been presently exclaim'd against, for *Malignants, Seditious*, and *Traitors* to the *Commonwealth*; but these men are the *dear Saints of Christ*, and may say and do any thing.

To conclude then with them,
before

before we pass to their other *Petitions*, we may answer them in urging of their merits, as *Philip of Macedon* did a certain treacherous Commander of a place, reproaching his beholdingness unto him for delivering of it up, *That if he had not betray'd it, he had not so soon been master of it*; 'tis true, but that made him rather fear, than reward him for his Treachery.

To proceed then, after, in the end of their 4th Petition, they insinuate their desire, That *none should be advanc'd to any place of Trust, either in the Army, or Commonwealth, but such as should be recommended by the Certificat of some five or six of them, that so things (as they say) may be carryed on more by the publique spirit of the Saints, than the privat spirit of any whatsoever*; (bold words, and glancing at those in Authority, and in dero-

gation of all besides but themselves.)

This publick spirit w^{ch} they like so much in their Saints, they approve not so much in their women (as it seems) when in their 7th they urge the Amendment of the *Act of Adultery*; & whereas the former had gone as far as they could in *Law* before, to hang them up, on the Testimony of *two Witnesses*, these would go farther yet, and hang them up, without any *Witnesse* at all; and then what a *shower of Halts* should we have raining down upon our heads, when our very *Sexes* should be our crimes, which, but with our beings, we could not depart withall?

And whither with this *severity* of theirs, would they drive this *Vice* at last, but more and more inwards still? as *Diogenes* wittily said of that *Young man*, who issuing

fuing from one of those lewd
 places, and seeing him, ran in a-
 gain, not to be seen by him,
 which he perceiving, call'd after
 him, and said, That the more
 he sought to hide his lewd-
 nesse, he but entred the further
 into it, and ingulphed & plung'd
 self into it the more. So we
 may say, these would inforce
 men to do, by the *severity* of the
Laws they would enact, &c. For
 (I speak it not to patronage
 Vice, but to plead the cause of
 Virtue,) they have look'd as
 narrowly to this *Vice* already,
 as modestly they can, and to
 look nearer to these secret sins,
 would but make them indeavor
 still to sin more secretly, *Re-*
straint but more irritating Vice,
 as we see in those Countries
 where they trust more to *re-*
straint and *cautel*, than to pee-
 ples *honesties*; it being more the

conscience than *cautiousness*, can keep them honest: and to take off the bridle from mens *consciences*, and afterwards expect to constrain them to be *virtuous*, is just like him, who should take the *bridle* off his Horse, and afterwards by *switching* expect to manage him as he pleased.

Besides, the setting so high a rate on the forfeiture, but indears and renders Vice more precious; and just as we see in Gaming, makes foul play lawfull, by letting a Tax and penalty on their not playing fair; they seeming by that manner of proceeding, not so much to punish the Act, as the being taken in it; whence consequently, men study more to avoid the being taken in it, than the Act it self.

In the fifth, these lovers of Justice and Righteousnesse propose, to have all the burthen of
Taxes

Taxes and Contribution lay-
 ed on the *Cavaliers* , against
 the Publique Faith given them
 in their several Articles and A-
 gteements, which *Faith* these
 seem to care as little for, as they
 do for *Good works* ; whence we
 see, that had these men the ma-
 nagement of *Affaires*, they
 would soon throw their *Justice*
 and *Temperance* after their *Pru-*
dence and *Fortitude* , hating all
Cardinal virtues , ever since they
 understood they belonged unto
 the *Pope* ; never considering how
 dearly already they have payed
 for their *new-styl'd* offence , by
 the Sequestration of their whole
Estates, or being Mulcted in the
 greatest part of them, of which
 they are not in present posses-
 sion, but by dearly buying them
 again ; yet would these most e-
 qual *Justicers* have them more
 taxt than others who enjoy their
Estates intire. And

And mark what a wise Reason they give you for it ; For so (say they) *It will make them the more willing to sit stil* ; to rise rather they should say, as most commonly does any man of spirit, when he finds himself too much oppress'd ; none besides being *willing* to do that, which he is forc'd unto. These men who counsel and perswade this, (like those , who after a body has been once sick , will never suffer it to recover health again) never considering, That a *Commonwealth* founded on the *injury* and *oppressions* of others, is only built for *ruine* and *destruction* ; That *sternness*, *cruelty*, and *severity*, is for *Slaves*, but for Free-born men, *gentlenes* & *debonairity* ; That there the Government is ever most assured, where men govern so, as it may be expedient for all Good men the present State should

should continue, and those who govern otherwise, may be safe, but never secure; and, That finally nothing better declares the wholesom constitution of a Commonwealth, than a cheerful and smiling countenance, with no discontent saddening its brow: a sad and groaning State being never long-lived, since as the Poet sayes, *Non vivere, sed bene valere vita est*, that that which we call Life, consists not so much in living, as in living well.

For which consideration, those who formerly had the ordering of the Commonwealth, after they had sufficiently Muled the *Cavaliers* for that, which only the fortune of the side seems to have made a *crime*, and an *offence*, wisely admitted them by divers Treaties to Composition, and lastly, by the *Act of Oblivion*,

to the common Freedom and Liberty with the rest, which now to infringe, were no lesse dishonourable than dangerous.

But in the 8th, their main Combat is against the *Papist*, who is alwayes the Giant these doughty Sir *Lancelots* and *Don Quixots* must overcome, and like old *Calianax* (in the Play) beat over and over, when any else hath offended them, whom they dare not meddle with. The poor *Papist* by perpetual ill usage having been so cow'd and cowarded, as he lies quaking and trembling, and dares do nothing, but pray that no body may molest him, he accounting it obligation to those who but strike him only, when they have power to kill. He is the *Dogg* that's always beaten in the *Lions* presence: and be the fault whose it will, he is sure to undergo

dergo the blame and punish-
 ment ; so, as if *Persecution* be
 not the nighest way to *Heaven*,
 certainly he goes the farthest
 way about; Their Adversaries
 (such as these Petitioners) al-
 ways crying out against them,
 like *cunning Thieves*, who joyn
 with the *Hub-bub*, and follow
True men with *Hue and Cry*, the
 better to elcape themselves.
 And truly I do not know why
 all your new *sale-made Religions*
 (though differing among them-
 selves) should joyn so *unani-*
mously, and with so great *Ani-*
mosity, against the *Papist*, unlesse
 perhaps, for fear they should
 marr their Market; just like
 that bungling *Painter*, who ha-
 ving painted a *Cock* most mon-
 strously ill, set his *Boy* to keep
 away all *Cocks* from about his
 shop, for fear, lest in compari-
 son with them, the deformity
 of

of his work should more manifestly appear; they advantaging the *Papist* the whilst by making people imagine, that there is somewhat extraordinary in their *Religion*, rendring it incompatible with all other Sects; and make this *dilemma*, that either all *Religions* professing *Christ* are true, or but only one; if all, why not the *Papist* amongst the rest? if but one, why are not the rest as much persecuted as he? And here I can't omit a pleasant saying of *K. James*, That the *Papist* was his *honest Ass*, on whom he might impose what burthen and load he pleased, and hee'd grunt and grunt, but patiently bear it still; whereas the *Puritan* was like a skittish Jade, which kicks and winces at the least load laid on him, crying out before he was hurt, to keep off danger still far enough from him, which skittish-

tishnesse of his hath render'd
 him so resty and pampered, as
 none dare hazard the breaking
 and backing him, but only the
 Army, (to whom nothing is dif-
 ficult, and impossible) the enter-
 prizing of taming which wild
 and head-strong *Bucephalus*, to
 their perpetual *fame* and *felicity*,
 like another *Alexander*, seeming
 only to be reserv'd to them.
 Mean while, whosoever out of
 these unworthy timid respects,
 does tolerate them, shall find, as
 your *Kings* have done, by dear
 Experiment at last, that they are
 in *Kingdoms* and *Commonwealths*,
 just like your *Hedge-hogs* brood,
 which when the Dam finds
 prickly in her womb, she shrinks
 up, and dares not inforce her self
 to be delivered of it, till defer-
 ring it from day to day, they be-
 com so grievous and intolerable
 at last, as they cannot be delive-
 red

red of them, but with their lives and all. And here comes well to purpose (to the *Army* and the *Commonwealth*, into whose number these would so fain insinuat themselves) the Fable of the *Hare* and *Hedge-hogg*, who in a cold winters night came to the form or *musket*, of the *Hare*, desiring to shelter there against the rigor of the season, to whom the *Hare* at first answered wisely, that her form was but strait and narrow , and he so prickly , as without her much Incommodi-ty she could not admit, nor harbour him ; when he craftily replied, That for his prickles, as he could bristle them up against an Enemy, so for a Friend he could couch them so close unto his back, as they should feel them no more, than as if they were down or feathers; which the *Hare* simply believing, admitted him
into

into her form, where he was no sooner come, but he began to bristle, & so gor'd the poor *Hare*, as she cried out for pain, when the *Hedge-hogg* gave it only this comfort and answer, for all its hospitality, *That those who found themselves agrieved, might quit the place*: and here I leave to each one the Application, to come to the examining what grievous crime they charge the *Papist* with, as 'tis most commonly no less than the Invasion of the Land, or the blowing up the *Thames*, &c. to the destruction both of fish and flesh.

For that *Papists*, &c. (say they) take liberty of contemning the *Sabbath*, and publique Ordinances, and spend the day vainly and idly in their houses, or else walking in the fields, we propose *That some special course may be taken of restraint, &c.* And what unreasonable people

are these, that will not permit them to go to Church, nor tarry at home, to remain in their houses, nor to walk abroad in the fields? what they would have of them else, I do not know, unless they would inforce them to work on the *Sabbath day*; & more unreasonable would they be yet, to seek to enforce them to go to other Churches besides their own. If they think they be so idle at home, why do they search their houses so oft to find them at *Mass*? and what restraint they intend, I do not see, unless they mean to *pound* them, when they catch them in the fields. In fine, their condition is lamentable the whilst they will not permit them the liberty of their own houses, nor so much as the benefit of common air; But of this enough.

The next whom they fall foul upon

upon (in the 6th) are your *wakes*
 and *Moris-dances*, meaning quite
 to overthrow the *Hobby-horse*,
 horse and man, holding him lit-
 tle better than the *beast*, and *maid*
Marian the *whore* of *Babylon*.
 Mean time, what harm the poor
Moris-dancers do unto them, I do
 not see, but only that the *melan-*
choly Devil which possesses them
 is enemy of all mirth and harm-
 lesse Recreation, which makes
 the poor souls in sighing, wish
 for the *merry devil* of *Edmonton* a-
 gain, and the days of *Puck*, and
Robin-goodfellow, as I doubt not
 but their wisdoms who govern
 the Commonwealth wil shortly
 grant them u'm, & restore them
 their former sports again, which
 as they during the Time of our
 late Calamities did prudently
 debar them of, (when, indeed,
 all mirth had been unseasona-
 ble) so that time once over, they

will suffer them, no doubt, to return unto them again, and consider that as the Poet said, *Pane & Circense*, give them but sports and bread enough, and you may rule them at pleasure : whereas, take from them but those outward *amusements* of their minds, and you but convert their thoughts inwards, to meditate on nothing but their grievances, and discontent ; for which Reason, perhaps these men would prohibit, and abridge them of them, that so they might only study mischief, like themselves. Mean time, such as these would make rare *Governors* of the *Commonwealth*, who, whilst they should be making *Acts*, for the overcoming of our Enemies abroad, and rendring us formidable to all the world, would be making *Acts* against *Moris-dancers*, and *Hobby-horses*, to render us

us ridiculous unto every one.

And thus much may suffice to shew the malice and foppery of their Petition, which I know will fret and vex them to the very hearts (& much good do't their good hearts with it) to see the secrets of their *Cabal* discovered, and their designs laid open, so pernicious to the present Government of the *Commonwealth*; It being the *Religion* of the *common fry*, and such brown-bread spirits of the same batch with them, they making the *Rabble* their only *Rabbins*, and inviting them to *liberty*, which in effect is nothing else, but *licentiousnes*, and *Shrovetide-Ryot*, such having nothing to lose, being sure to gain by each change and mutation: The more deserving the *Magistrates* care and *coertion*, the more numerous, and indigent they are. Mean time, 't shall never repent me